

THE SUBJECTION OF WOMEN.

Are Women Physically on an Equal Footing with Men? From the Edinburgh Review's article on Mr. Mill's "Subjection of Women" we extract the following points indicating physiological objections to the doctrine of the equality of women with men:—

But let us turn for one moment to the other view of the question. It is that a woman is a woman, and not a lesser edition of man. The competition in which we are forever laboring to involve them has no existence in nature. They are not rivals nor antagonists. They are two halves of a complete being. The offices they hold in the world are essentially different. There is scarcely any natural standing ground which we can realize on which these two creatures appear as rivals. The very thought is preposterous. Shall the woman challenge the man to a trial of strength? Shall the man pit himself against the woman for delicacy of eye and taste? Shall she plough the heavy fields with him, wading through the new-turned mould, or shall he watch the children with her, patient through the weary vigil? An exchange of place and toil, the man taking the in-door work and the woman the out-door, in order to prove the futility of their mutual discontent, was a favorite subject with the old ballad-makers; and the witty minstrel is generally very great on the domestic confusion that follows and gives to the wife the best of it. But the fact is that such a rivalry can be nothing but a jest. The two are not rivals, they are not alike. They are different creatures. They are one.

To illustrate this theory, we have but to look at the life which they lead together. Civilization has a wonderful faculty for altering and confounding the natural conditions of existence. But in primitive circumstances it is always the man who is the bestower of material advantages; it is his to give, to provide for, to labor, to protect. He is the bread-winner—the strength is his. It is he alone who, without intermission, can face the outside world, and force a subsistence out of the reluctant soil or the barren seas. When the typical pair set out together who are to found all human economies, all domestic relations, and from whom the new life is to proceed—and every new pair is but a repetition of the first—nature places them at once with a certainty beyond theory in their traditional places. The woman has an office to perform which renders unremitting labor impossible to her. She is the fountain of life, bound by all the laws of her nature to guard the sacred seed and bring it forth to crush the serpent's head and fill the world with increase and gladness. The man may shrink his work, but hers she cannot shrink. And in the pride and joy of her special office, she mingles a sacred shame which compels her to intervals of seclusion and avoidance of the world's gaze. Her life is interrupted, broken up into morsels; now she can go forth, can work if it be needful, can use in any way that may be necessary the faculties that God has given her; and anon there comes a time in which all such labors must be suspended in consideration of some other thing which God has given her to do. But the man has no interruptions to his life; his strength is steady without breach or variation. What partnership is there that can have any analogy with this? Let us suppose that they labored together in their Eden a little while, scarcely knowing which was which in the first sweet unity of being. And then the time came when he went out alone to labor, and she in her sanctity of weakness stayed at home. When he returned, how could it be otherwise than that the one for whom he had been toiling all day should meet him with offices of service, with domestic ministrations, with grateful lessening of herself and magnifying of him? From that moment must not equality have fled to the winds like all other foolish pretenses? The man was out all day toiling, struggling, meeting the winds and the storm, the sun beating on his head, the powers of nature resisting him; what could he be but king when he returned to the first but or hovel and stretched out his weary limbs to the new-lighted fire? Service was his due. The food he had earned, must it not be offered to him, with observances copied afar off from those with which the gifts of His giving were offered back again to God? The imagination refuses to believe in, refuses to frame, any other conception. His inferior— that might or might not be—but his servant, yes—his minister, the natural Second, the born slave and consolation. When we cast our eyes back to the primeval husband and wife—when we turn to any subsequent pair who have ever set out upon the world like Adam and Eve, we find the same course of events recurring in inflexible sequence. This is fact and nature, let theory say what it will. The woman in such a union is in no way called upon to be the man's inferior. She may be intellectually his superior even, and it will not change the course of nature. She will serve him should all the world interfere to prevent her. She will spread his table, and watch his wishes, and give him of his own, with rites of gratitude, with flowers and incense, and a whole liturgy of ministrations. Eve would have done it had Mr. Mill been there ever so distinctly, shaking his head at her, and bidding her remember the rules of equality. Equality? What does it mean? Has it any existence as between any two people in intimate relations on the face of the earth? And were it established over and over, were it measurable by line and weight like any tangible material, what place is there for its consideration between the two thus linked and bound together, the one the supplement of the other? Man goes out to his work and labor till the evening. Woman prepares for him, waits for him, serves him at home. So natural is this, that when, as the case may be, it is a woman who is the bread-winner for a household of women, the worker is turned into an impromptu superior on the spot, and served and waited on as the man in other circumstances is waited on and served. It is the hire of the laborer, the reward of the provider—an instinctive law which antedates all legislation, and lies at the very root and beginning of all human affairs.

MARRIAGE AGAIN.

The first thing we have to imagine is that the girl's entire youth, its bloom, and softest years should be passed like that of a young man in the steady pursuit of knowledge. At one-and-twenty, by the devotion of all her youth, she is qualified to enter upon the practice of her profession, when lo! there appears at the threshold of life the most natural of all interruptions to a young woman's career, a young husband ready to take upon himself the charge of her fortunes. She is married, let us suppose, her education being no bar to the primitive duties of her sex; and let us also imagine that she is loth to sacrifice at a stroke the labors of so many years, and that she attempts to combine professional exertions with the duties of a wife. She works for a year, let us say, with intermissions, finding it more and more difficult to maintain her place against the lively competition of men who have no divided duty. Then she is stopped short by the inevitable discharge of the primary function of woman. This business over, she resumes again with a heart and attention sorely divided. The claims of the infant she leaves at home and the duties she finds outside. During the interval of her seclusion, however restricted in point of time, every one of her male competitors has made a stride before her. Faltering and discouraged, she resumes her laborious way; and if she has the energy of half-a-dozen men in

women who have framed this inflexible law. Every observer, whose eyes are open to the common facts about him, will see it re-enacted every day by every bride who crosses the threshold of a new household. Mr. Mill will tell us that this is the result of defective education, and of the long habit of slavery; but let him take the most high-spirited young woman he can find, trained in his own school, and consent to full defense of the theoretical rights of her sex by the enthusiasm of youth and vehement sectarian education, and let her but marry a man she loves, and the philosopher will find the code re-established, it may be secretly, it may be with a sense of guilt and confusion, and even treachery to her own cause, ere she has well taken her place in her new kingdom. She may rule her husband even, yet she will serve him; she may lead him blindfold by right of love, or wit, or superior character, and yet she will minister to him, wait upon him, offer him sacrifices as if she were the commonest daughter of Eve. For were the confusing conditions of our civilization abolished, along with dowry, and laws of property, and marriage settlements, would it not be his office to work for her? His it must be to protect her, whatever external dangers come their way; his to toil when Providence forbids her from toiling; his to stand between her and the world, and screen off from her, at those moments when nature demands seclusion, the offensive gaze of the crowd. Far be it from us to dwell with purblind sentiment upon the details of that grand function which is the distinguishing work of woman in the world. But any theory of her being which ignores it, or gives it a secondary place, or in any way whatever leaves it out of the calculation, is inevitably a futile theory. Let us imagine even that at other times she may be capable of maintaining her own independence and securing her livelihood apart from the help of man—yet at these times she is not so capable. It is then that her strength which is liable to no interruption asserts its superiority. He has nothing to do which calls him off his day's work, prompts him to seek the covert, puts him aside from ordinary employment. Such a fact makes rivalry utterly impossible. It would be as reasonable to expect that a soldier engaged in a dangerous campaign, and with the necessity upon him of periodically confronting death, and running all the risks of a battle, should at the same time compute with a civilian in some art or handicraft. The comparison is weak, for there is no reason why the soldier should not be in robust health up to the moment of marching, and it is his own life only which is concerned. But the woman who are men's wives are bound in most cases to undergo periodically a risk which is as great as that which any individual soldier encounters in a battle. And they have not only to brace their nerves to encounter this danger for themselves, but it is their grand moment of responsibility, when they must vindicate the trust reposed in them by God and the world. Can there be any doubt that this essential element of her life at once and forever disables a woman from all trial of strength and rude equality with man? Nobody but a fool, we believe, will assert that the burden of this great trust stamps her as inferior. It would be just as reasonable to say that it gave her a superior place in the economy of nature as the possessor of a faculty more utterly essential to the continuance of the race. But there can be no doubt about the fact that it separates her and her work and her office from the office and work of man. The two are not made to contend and compete and run races for the same prize. There is no natural opposition, but on the contrary harmony unbounded in their differences of nature—harmony which can never be attained by two creatures framed on the same plan.

AN ALTERNATIVE.

There is, however, an alternative open to her. She can take a vow of celibacy. She can throw off altogether the yoke of nature, and fit herself to compete with man by consciously and voluntarily rejecting the life of woman. This is a possibility which is not to be rejected with disdain as out of the question. If all is true that we continually read about the number of women who cannot marry, it is no unit question for the more resolute souls among them, whether they should not make up their minds that they will not marry, and thus qualify themselves by one severe yet effectual effort for an existence resembling that of man. By this means alone can they procure for themselves fair play in the world, or a reasonable chance of success in any profession. But this is a penny which perhaps not one of all their male fellow-students would undertake to pay; and it is the most cruel renunciation which can be exacted from a human creature. Thus success in a profession—day, the mere initiatory possibility of success—requires from a woman not equality with man, but an amount of intellectual and moral superiority over him which can only be found in the rarest and most isolated cases. To him the prospect of marriage is the strongest incentive to industry and exertion. To her it is simple ruin, so far as her work is concerned. If, then, she has the magnanimity and self-devotion to cut herself off from all that is properly considered happiness in life—from all that youth most dreams of and the heart most craves for—she is free to enter into and pursue, and very likely will succeed in, a profession which men, with all solaces of love and help of companionship, pursue by her side at not half the cost. Perhaps even then, after she has made this sacrifice, she will find that she is the pot of earth making her way among their pots of iron, and that their superior physical powers and bolder temperament will carry them beyond her, notwithstanding the superior devotion she has shown and the price she has paid. But this is the best we can promise her when all is done—to (perhaps) succeed as well, at the cost of every thing she has competitors who go into it with the commonest of motives and at no cost at all.

LEGAL NOTICES.

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA. Estate of JAMES HAMILTON, deceased. The Auditor appointed by the Court to audit, settle, and adjust the account of the deceased, and to distribute the estate of JAMES HAMILTON, deceased, arising from the probate of the will of the said James Hamilton, deceased, in accordance with the provisions of the will of the said James Hamilton, deceased, in deed book G. W. C., No. 1, page 487, etc., and to report distribution of the balance in the hands of the accountants, will be held at the office of the Auditor, at the City of Philadelphia, on MONDAY, December 20, 1869, at 10 o'clock A. M., at the office of the Auditor, at the City of Philadelphia, on MONDAY, December 20, 1869, at 10 o'clock A. M., at the office of the Auditor, at the City of Philadelphia, on MONDAY, December 20, 1869, at 10 o'clock A. M.

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her single person, if her outrage is indomitable and her determination sublime, she perhaps manages by a strain of mind and body which it would be impossible to continue long, to make up half of the ground she has lost; when lo! another interruption comes, and she has to step aside again and bear her feminine burden, and see her competitors, light and unladen, stride past once more. This is the inevitable course, known only too well to every woman who has endeavored to combine professional exertions with the ordinary duties of a man's wife. Other complications, such as we shrink from mentioning, probably come in to take all the elasticity out of a mind so burdened. Her children, born amid these cares, and injured before their birth by the undue activity of brain which weakens their mother's physical powers, come into the world feeble or die in her arms, quenching out her courage in the bitterest waves of personal suffering. This is no fancy picture. At every step in her career it becomes less possible to maintain the unequal conflict. Her competitors have marched far before her, while she toils and strives midway on the steep ascent. They have gone on without intermission; she has had to stop short again and again in her course. With what sickness of heart, with what a weary, hopeless sense of the unattainable, and desperate consciousness of the mistake, she maintains the struggle, only they can tell who have done it, and happily the number is not great. Such is all that a woman has to expect who attempts to combine the work of a man to which she has been trained with the common duties of female life.

ANOTHER VIEW.

On the other hand, let us suppose that she puts aside the profession she has acquired and gives herself up to domesticity and wifehood until the period of child-bearing is over, and her special responsibilities so far accomplished. This period cannot be estimated at less than twenty years. It may be considerably shorter; it is sometimes longer; but we are not underrating the possibilities if we grant that at forty years she may consider herself emancipated from woman's natural disabilities, and may stretch out her hands towards the tools which she put her all new and shining at one-and-twenty. Will these tools have improved or will they have deteriorated in the meantime? Will her training of twenty years ago come back all fresh to her memory as if it had been but twenty days? Will the world be so good as to stand still in the meantime, and keep everything just as it was in the days of her apprenticeship, that she may begin again with some chance of success? Alas, no! this is precisely what the world will not do. She will and her fellow-students a hundred miles ahead of her, their eyes fixed on the goal on her heels and gibe at her old-world principles. She will be of the old school before she has even begun to put in practice her rusty knowledge. She will feel in herself the painful consciousness of faculties blunted for want of use, and powers numbed by long inaction. If she is a wonderful woman, with the energy of half-a-dozen men, she will perhaps make a desperate effort, and force her way alongside of some plodding bungler whose indolence or stupidity has left him out of the race. This is the best that can befall her if she adopts this second course, and waits until she can give to her profession the matured and steady powers of middle age.

AN ALTERNATIVE.

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DRY GOODS. BANKRUPT STOCK OF SILKS. OF A MARKET STREET JOBBER. Good Black Silks, Colored Dress Silks, Fancy Dress Silks. AT LESS THAN GOLD COST. The Cheapest Silks we have ever offered. \$3.00 WORTH OF DRESS STIFFS CLOSING OUT AT LESS THAN GOLD COST OF IMPORTATION. GREAT BARGAINS IN LINEN HDKFS. Gents' extra fine hommed Hdkfs., 31, 37 1/2, 45, 50. Gents' hemstitched Hdkfs., large size, 50, 60, 70. Ladies' hemstitched Hdkfs., 20 to 75c. Ladies' hemstitched Hdkfs., corded borders, 20c. 200 dozen Linen Cambric Hdkfs., 8, 12, 15, 20c. Points and Points Applique Lace Collars and Hdkfs. Valenciennes Thread and Imitation Lace Hdkfs. 500 REAL CLUNY LACE COLLARS. 50c, worth \$1. 100 doz. Children's Linen Hdkfs., 5, 8, and 10c. UNBRODERED LINEN SETS at 50c, cost \$1 25. Embroidered Sets and Handkerchiefs in great variety. 100 ROBES DE CHAMBRE. NEW AND BEAUTIFUL DESIGNS. AT LESS THAN COST OF IMPORTATION. Printed French Flannels, for Gents' Wrappers. GENUINE JOUVIN KID GLOVES. GREENS, BLUES, PURPLES, WINES. AUTUMN LEAVES, BISMARCKS, TANS. And all the Choice Colors; our own importation. THE BEST \$1 KID GLOVES. In all the New and Desirable Colors.

H. STEEL & SON, Nos. 713 and 715 N. TENTH Street. 6000 YARDS FRENCH CHINTZES at 25c., worth 50c. Open until 10 o'clock P. M. 12 1/2

Shawls Lower in Price. EYRE & LANDELL, FOURTH AND ARCH STREETS. HAVE REDUCED THEIR STOCK OF FINE SHAWLS. EXTRA FINE BROCHE. MEDIUM GRADE BROCHE. LOW GRADE BROCHE. BLACK AND SCARLET CENTRES. OPEN AND FILLED CENTRES. WOOLLEN LONG SHAWLS. ALL REDUCED FOR Christmas Presents. Camel's Hair Scarfs, Broad Roman Sashes, Red Point Lace Collars, Valenciennes Lace Collars and Sets, New Shape Linen Collars, Jack Tar Shape Point Lace and Linen Collars, Handkerchiefs, in splendid boxes. 10 1/2 amw

USEFUL PRESENTS FOR THE HOLIDAYS. POINTE, REAL VALENCIENNE, LACES FERRAND and GUREP. In Sets, Collars, Hdkfs., and by the yard. TRIMMED AND EMBROIDERED SETTS, ROMAN SCARFS AND BASHES, GLOVES of every description, INDIA AND CASHMERE SCARFS. Together with an elegant stock of SILKS, POPLINS, and every variety of DRESS GOODS, SHAWLS, CLOTHS, CASSIMERES, ETC. ETC.

J. W. THOMAS, Nos. 405 and 407 North SECOND St., PHILADELPHIA. REDUCTION. We are reducing our entire stock to meet the lowest Gold Figures. Frosted Beavers reduced from \$6 00 to \$4 00. Cloaking Cloths, all reduced. Shawls in variety, at \$1 50, \$2 00, \$3 00 and \$6 00. Fine French Merinos, in choice shades. Dress Goods of all kinds, down with the rest. Black Silks, in large assortment. Table Linen Napkins, Dogies and Towels at good prices.

STOKES & WOOD, S. W. COR. SEVENTH AND ARCH STS., PHILADELPHIA. CHAS. F. SIMPSON & BRO., No. 922 and 924 PINE Street. Cheap Goods, Hardware. 2 cases yard-wide fine Shirting Musling at 12 1/2c, by piece or part. This Muslin is worth 15c, and is suited for all kinds of underwear. Williams' fine Muslin 20c, by yard. All other Muslins as cheap. Nainsook Plaids at 25 and 30c. Nainsook, Cambric, and Swiss Muslins, all grades. Linen Towellings at 7, 10, 12, and 16c per yard. Linen Yarns, clean. Linen Table Damask at very low prices. Great assortment of Mohair and Alpaca Plushes, all which were purchased at low prices at the end of the season, and are now offered at a special advance. Large of this opportunity to secure cheap goods for the coming fall. Water-proof Cheekings only \$1 per yard. Don't forget our fine yard-wide Shirting is only 12 1/2c. 10 1/2

CURTAINS AND SHADES. CURTAIN MATERIALS. LACE CURTAINS, \$13 00 to \$50 00 a pair. NOTTINGHAM LACE CURTAINS, \$2 to \$14 a pair. WINDOW SHADES, all kinds. SILK BROCADES, SMYRNA CLOTHS, FLUSHES, KEPS, TERRIES and DAMASKS, all colors. TASSEL, GIMPS, FRINGES, ETC. (11 50 3)

RAILROAD SUPPLIES. W. H. CARRYL & SONS, No. 723 CHESTNUT STREET, IN E. B. GODSHALK & CO.'S CARPET STORE, (TWO DOORS ABOVE OUR OLD STAND). THE UNDERSIGNED HAVING RELINQUISHED the Heating of Buildings by Steam or Water, it will be continued by W. H. CARRYL & SONS, 723 CHESTNUT STREET, who are enabled to offer GREAT BARGAINS. WE GUARANTEE SATISFACTION TO EVERY CUSTOMER. MARK ALL GOODS IN PLAIN FIGURES. HAVE BUT ONE PRICE, AND NEVER DEVIATE. CHAS. C. PETTIT & CO., No. 123 NORTH NINTH STREET, PHILADELPHIA.

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CARRIAGES, ETC. CARRIAGES! CARRIAGES! WM. D. ROGERS, CARR